

A brieve

Qu. What meaneth this word, Amen?

An. That the matter is certaine and
sure. For my prayer is much more
surely heard of God, then I do in my
heart feele, that I haue from
my heart desired the

same i.

12. Cor. 1. 20.

2. Tim. 2. 13.

FINIS.



A brieſe

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12. Cor. 1. 20.

2. Tim. 2. 13.

FINIS.



THE ¹⁰
GROUNDS
OF
THAT DOCTRINE
which is according to
Godlinesse.

Or

A briefe and easie Catechisme,
(gathered out of many other,
and namely these, Dr. *Cranmer*,
Dr. *Nowell*, Mr. *Perkins*, Mr. *Pager*,
Mr. *Egerton*, Mr. *Fenton*, Mr.
Brislow,) with Graces and
Prayers for them that
want better helps.

By *T. V. B.* of D. Vicar of *Cock-*
field in *Southsex*.

The third Edition.

Printed at London by *Tho. Cotes*,
for *Michael Sparke*, dwelling at
the blew Bible in *greene Arbour*.

c15.15c.XXXI.



To the Inhabitants of *Cockfield*

An

ACROSTICH

upon the name of their Pastour.

T hou towne of *Cockfield* greatly maist rejoyce,
H aving a *watchman* faithfull in his place,
O mitting nothing that with *pen* or *voyce*
M ay teach thee knowledge & increase thy grace.
A ccept his labours then, and blesse the Lord,
S hewing by him to thee his lively word.

V nto thee he doth *Law* and *Gospell* preach,
I udgement denouncing to impenitent;
C omforts and mercie he doth also reach
A s due to them that for sinne do relent.
R eape joy, and render for his paines and love
S uch thanks & praise as God doth best approve.

Jaines Sicklemore *Schoolemaister*
of *Cockfield*.



A Prayer to be sayd before Catechizing.

O Pen our eyes (O Lord) that wee may see the wonderous things of thy law: that by them, as by a glasse, we may see our owne weakenesse, and by our weakenesse our wickednesse, and by them both, our wretchednesse.

Then cause the sweet comforts and consolations contained in thy Gospel to shine into our soules by a true and a lively faith in Christ Iesus.

Beseeeching thee to blesse unto us all those thine owne holy ordinances which thou hast given us for the increasing of that faith. And Lord grant that our dry and stony harts may, by the sweet dewes and showers of thy heavenly Spirit effectually working in those ordinances, be so moistened and softened that as good ground they may be ever yeelding forth good fruit to the glorifying of thy Name, to the suppressing of sinne, and to the increasing of vertue, through Iesus Christ our Lord.

A prayer

To whom with the Father and the holy Spirit, be all glory and praise, now and for evermore. *Amen.*

* This Psalme and the rest which follow the Catechisme will goe either to Dr. Dowlands tune, or Maister Banks his, or Mr. Hoopers: so the Kentish, Suffolke, Cheshire. or Glassenbury tunes, as they are set before the singing Psalmes of David set forth in par's.

Or this * *Psalme*, which is all one in effect with the *Prayer*, may be sung by the company, the maister of the family beginning it.

Creation.

O Pen our eyes (*Lord*) of thy Law
the wonders for to see,
and thereby know our weake estate,
and dolefull miserie.

Redemption.

Then (*Lord*) vouchsafe thy Spirit of
to send into our minde, (grace
that in thy Sonne, our Saviour,
we may redemption finde.

Sanctification.

And of this grace confirme the faith
by all those meanes (*O Lord*)
of preaching, prayer, & Sacraments,
which thou dost us afford.

And

before Catechizing.

And grant the use of these in us
may make thy grace to spring,
that to thee in thy glory (Lord)
wee may for ever sing.

The Doxologie.

All glory to the Trinity,
that is of mightiest most,
the living Father and the Sonne,
and eke the holy Ghost:
As it hath beene in all the time
that hath beene heretofore,
as it is now, and so shall be
hence forth for evermore.



A
Briefe and easie
Catechisme.

CREATION.

I. Question.



Ho made you?

Answer. ^a God
^b almightie, the
^c maker & ^d gover-
nour of all things.

^a *Esay. 44. 2.* Thus
saith the Lord that
made thee and formed thee from
the womb; he will helpe thee. See *Psal.*
139. 13, 14, 15.

^b *Gen. 17. 1.* I am God almighty.
See *Iob. 42. 2.*

^c *Esay 44. 24.* Thus saith the Lord
by Redeemer, and hee that formed thee

A 4

from

2 *A briefe and easie*
from the womb ; I am the Lord that
made all things, that spread out the hea-
vens alone, and stretched out the earth
by my selfe. See Nehem. 9.6. Gen. 2.
4,5.

^d Psal. 103. 19. The Lord hath prepa-
red his throne in heaven, and his kingdome
ruleth over all. See Psal. 33. 13, 14, 15.

2 Q. Wherefore did he make you?

A. To^a serve him.

^a Psal. 100. 3, 2. Know yee that the
Lord is God, he hath made us, and not
wee our selves; serve the Lord with glad-
nesse. See Dent. 10. 12.

3. Q. How will God bee served?

A. As he hath^a appointed in his
Lawes.

^a Dent. 12. 30, 31, 32. Beware least thou
aske, saying; How did these nations serve
their gods, that I may doe so likewise;
Thou shalt not doe so to the Lord thy God.
Whatsoever I command you, see you doe
that; thou shalt put nothing thereto, nor
take ought therefrom. See Psal. 119. 4.

4. Q. What be those Lawes of
God?

A. The^a ten Commandements.

^a Exod. 34. 28. He wrote in the tables
the

Νομολογία,
The Do-
ctrine of
the Law.

the words of the covenant, even the ten Commandements.

5 Q. Which be they.

A. The same which God spake, Exodus 20. 1. saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage:

1. Thou shalt have none other gods but mee.

The summe of this Commandement is to worship the true God alone.

2. Thou shalt not make to thy selfe any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bowe down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate mee, and shew mercy unto thousands in the that love mee,
and

4 A brieſe and eaſie
and keepe my Commandements.

The ſumme of this commandement
is to worſhip the true God in ſpirit
and truth, and not by images.

3. Thou ſhalt not take the name of
the Lord thy God in vaine: for the
Lord will not hold him guiltleſſe that
taketh his Name in vaine.

The ſumme of this Commandement
is to glorifie the true God in the com-
mon courſe of our life.

4. Remember that thou keepe ho-
ly the Sabbath day. Six dayes ſhalt
thou labour and doe all that thou haſt
to doe, but the ſeventh day is the
Sabbath of the Lord thy God. In it
thou ſhalt do no manner of worke,
thou and thy ſonne, and thy daugh-
ter, thy man ſervants and thy maid
ſervant, thy cattell, and the ſtranger
that is within thy gates. For in ſix
dayes the Lord made heaven and
earth, the ſea and all that in them is,
and reſted the ſeventh day; where-
for the Lord bleſſed the ſeventh day,
and

and hallowed it.

The summe of this Commandement is to honour the true God with a solemne worship on the Lords day.

5. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

The summe of this Commandement is to preserve our neighbours dignitie.

6. Thou shalt do no murther.

The summe of this Commandement is to preserve our neighbours life.

7. Thou shalt not commit adultery.

The summe of this Commandement is to preserve our neighbours chastitie.

8. Thou shalt not steale.

The summe of this Commandement is to preserve our neighbours goods.

9. Thou shalt not beare false witnessse against thy neighbour.

The summe of this Commandement is to preserve our neighbours good name.

10. Thou shalt not covet thy neighbours

6 *A brieft and easie*
houſe, thou ſhalt not covet thy
neighbour's wife, nor his ſervant, nor
his maid, nor his ox nor his aſſe, nor
any thing that is his.

The ſumme of this Commandement
is to order aright the very firſt motions
and thoughts of the hart.

6. Q. Canſt thou keepe all theſe
lawes without breaking them?

A. I deſire to have an eye unto all
Gods commandements, but ſuch is
the ^b wretchedneſſe of my ſinfull na-
ture, that ^c when I would doe good,
evill is preſent with mee.

^a Pſal. 119. 6. *Then ſhould I not be*
confounded whileſt I have reſpect unto
all thy commandements.

^b Rom. 7. 24. *O wretched man that*
I am.

^c Rom. 7. 21. *I finde then by the Law,*
that when I would doe good, evill is
preſent with mee. See Rom. 7. 18, 19.
and Gen. 8. 21.

7. Q- What puniſhment is due for
the breach of theſe Lawes?

A. The ^a curſe of God upon which
followes ^b eternall deſtruction of bo-
dy and ſoule.

^a Gal.

^aGal. 3. 10. Cursed is every one that continueth not in all things which are written in the booke of the Law to doe them.

^bMat. 25. 41. Depart yee cursed into everlasting fire, which is prepared for the devill and his angels.

REDEMPTION.

8. Q. **H**ow doe you escape this punishment?

A. By ^aJesus Christ ^balone, that eternall ^cSonne of God.

^aGal. 3. 13. Christ hath redeemed us from the curse of the Law, when he was made a curse for us. See Coloss. 2. 14, 15.

^bAct. 4. 12. Neither is there salvation in any other.

^c2. Pet. 1. 17. For he received of God the Father honour and glory; when there came such a voice to him from the excellent glory, This is my beloved Sonne, in whom I am well pleased. See Heb. 1. 2, 3.

9. Q. What hath Christ done to free thee from this punishment?

A.

A. He hath suffered the torments of
^a death for mee.

^a Hebr. 2. 14, 15. Forasmuch then
 as the children were partakers of flesh and
 blood, he also himselfe tooke part with
 them, that he might destroy through
 death him that had the power of death,
 that is, the devill; and that he might de-
 liver all them, which, for feare of death,
 were all their life long subject to bondage.
 See Heb. 5. 7, 8, 9.

Io. 2. But seeing Christ was God,
 how could he die?

A. Christ Jesus was both ^a God
 and ^b man; and in that he was God
 he could not die; but being man he
^c dyed for my finnes, and rose againe
 to make me righteous.

^a Rom. 9. 5. Of whom are the fathers,
 and of whom concerning the flesh Christ
 came, who is God over all blessed fore-
 ver, Amen. See Esay. 9. 6.

^b Phil. 2. 6, 7 Who being in the forme
 of God, thought it no robbery to be equall
 with God; but he made himselfe of no re-
 putation, and tooke on him the forme of a
 servant, and was made like unto men,
 and was found in shape as man. See 1.
 Tim. 2. 5.

^c Rom.

A brieſe and eaſie 9

Rem. 4.25. Who was delivered to death for our ſins, and is riſen againe for our juſtification. See 1. Pet. 2.24.

11. Q. Are all ſaved by Chriſts death.

A. No ; none but ^a ſuch as lay hold on him by a lively faith.

^a Ioh. 3.16, 18, 36. For God ſo loved the world, that he gave his onely begotten Sonne, that whoſoever beleeveth in him ſhould not periſh, but have life everlaſting. He that beleeveth in him ſhall not be condemned, but he that beleeveth not is condemned already. He that beleeveth in the Sonne hath everlaſting life, and he that obeyeth not the Sonne ſhall not ſee life, but the wrath of God abideth on him. See Act. 13.48.

12. Q. What is a lively faith ?

A. A lively faith is a ^a full perſwaſion of my hart grounded on Gods promiſes, that whatſoever Chriſt hath done for the ſalvation of man, he hath done it as well ^b for mee as for any other.

^a Rom. 4.20, 21. Neither did he doubt of the promiſe of God through unbelief, but was ſtrengthened in faith, and gave

ΠΙΣΤΟΛΟΓΙΑ,
The Do-
ctrine of
Faith.

A briefe and easie
gave glory to God, being fully assured
that he, which had promised, was also a-
ble to doe it. See Eph. 3. 12, 17.

^b Gal. 2. 20. *I live by the faith of the*
Sonne of God who hath loved mee, and
given himselfe for mee. See Iob. 30. 28.

13. Q. Where have you the
summe of your faith?

A. In the Apostles Creed.

I. *I beleeve in God, the Father*
Almightie, maker of heaven and
earth.

The summe of this first article is an
instruction to beleeve in God the Fa-
ther who hath created mee and all the
world.

II. *And in Iesus Christ, his onely*
Sonne, our Lord.

III. *which was conceived by the*
holy Ghost, borne of the Virgin Mary.

IV. *Suffered under Pontius Pi-*
late, was crucified, dead and buried,
he descended into hell.

V. *The third day he rose againe*
from the dead.

VI. *He ascended into heaven,*
and

and sitteth on the right hand of God
the Father almightie.

VII. From thence he shall come
to iudge the quick and the dead.

The summe of these six foregoing
articles is an instruction to beleeve in
God the Sonne who hath redeemed
mee and all mankinde.

VIII. I beleeve in the holy Ghost.

IX. The holy Catholike Church,
the Communion of Saints.

X. The forgivenesse of sinnes.

XI. The resurrection of the body.

XII. And the life everlasting.

Amen.

The summe of these five last articles
is an instruction to beleeve in God the
holy Ghost who sanctifieth mee and all
the elect people of God.

SANCTIFICATION.

14. Q. **H**OW come you by faith?
A. It is the ^a gift
of God, which the ^b Lord worketh by
the secret operatiō of his Spirit in my
hart,

hart, though the outward^c preaching
of the word.

^a Phil. 1. 29. For unto you it is given
for Christ, not onely to beleve, but also
to suffer for his sake. See 1oh. 6. 65.

^b Act. 16. 14. Lydia's hart the Lord
opened, that she attended to the things
which Paul spake. See Act. 15. 8, 9.

^c Rom. 10. 14, 17. How shall they be-
leeve on him of whom they have not
heard? and how shall they heare without
a Preacher? Then faith is by hearing,
and hearing by the word of God.

15. 2. How is faith increased in
us?

A. By three meanes. ^a Preach-
ing, ^b Prayer, and ^c Sacraments.

^a 1. Thess. 1. 5, 8. For our Gospell was
not unto you in word onely, but also in
power and in the holy Ghost, and in much
assurance; your faith also which is to-
ward God spread abroad in all quarters.
See 2. Thess. 1. 3.

^b Luk. 17. 5. And the Apostles said unto
the Lord, Increase our faith. See Act. 4.
29, 31.

^c Act. 2. 42. And they continued in
the Apostles doctrine, and fellowship, and
brea-

breaking of bread, and prayers.

16. Q. What is preaching?

A. Preaching is the ^a dividing of the word aright by a ^b Minister there, ^c into called,

ΠΕΡΟΝΤΕΙΟ-
ΛΟΓΙΑ, The
Doctrine of
Preaching.

^a 2. Tim. 2. 15. Study to shew thy selfe approved to God, a workman that needeth not to be ashamed, dividing the word of truth aright.

^b 1. Cor. 4. 1. Let a man so thinke of us, as of the Ministers of Christ and dispensers of the secrets of God.

^c Heb. 5. 4. No man take h this honour unto himselfe, but he that is called of God, as was Aaron.

17. Q. What is prayer?

A. Prayer is the ^a opening of the hearts desire ^b unto God in the ^c name of Christ.

ΕΥΧΟΛΟ-
ΓΙΑ, The
Doctrine
of Prayer.

^a 1. Sam. 1. 13, 15. Hannah spake in her hart, I have powred out my soule before the Lord.

^b Psal. 50. 15. Call upon mee in the day of trouble, and I will deliver thee, and thou shalt glorifie mee. See Iam. 1. 5.

^c Ioh. 16. 23. Verily, verily I say unto you, whatsoever yee aske the Father in my name, he will give it you. See Dan. 9. 17.

18. Q. After what manner ought you to pray?

A. As Christ taught his Disciples in that forme, *Matth. 6. 9.* commonly called the *Lords prayer.*

Our Father which art in heaven.

The summe of this preface is an instruction to come before God with charitie, confidence, and humilitie.

I. *Hallowed be thy Name.*

II. *Thy kingdome come.*

III. *Thy will be done in earth as it is in heaven.*

The summe of these three former petitions is an instruction to begg in the first place those things which concerne Gods glory.

IV. *Give us this day our daily bread.*

V. *And forgive us our trespasses, as wee forgive them that trespass against us.*

VI. *And leade us not into temptation, but deliver us from evill.*

The summe of these three latter petitions is an instruction to begg of God those things which concerne our

owne good, both temporall and spiri-
tuali.

*For thine is the kingdome, and the
power, and the glory, for ever, and
for ever, Amen.*

The summe of this conclusion is an
instruction to strengthen our faith in
prayer, because God is most faithfull in
promising, and most powerfull in per-
forming.

19. Q. What be sacraments. ¹

A. Sacraments are ^a signes and
^b seales ordained ^c of God, for the
strengthening of the faith of the remis-
sion of our sinnes, and of our salvation
in Christ Jesus.

Μυστη-
ριολογια, The
Doctrine of
the Sacra-
ments.

^a Gen. 17. 11. *Yee shall circumcise the
foreskin of your flesh, and it shall be a
signe of the covenant between mee and
you.*

^b Rom. 4. 11. *After he received the
signe of circumcision as the seale of the
righteousnesse of the faith which he had
when he was uncircumcised.*

^c Gen. 17. 10. *This is my covenant
which yee shall keepe. See Matth. 28. 19.
and Matth. 26. 26, 27.*

20. Q. How many sacraments be
there?

B 3

A.

A. Twonely in the new Testa-
ment, ^a Baptisme and the Lords sup-
per.

^a 1. Cor. 10. 1, 2, 3, 4. All our Fathers
were under the cloud and passed thorow
the Sea, and were all baptized unto Mo-
ses in the cloud, and in the Sea, and did
all eate the same spirituall meat, and did
all drinke the same spirituall drinke: for
they dranke of the spirituall rock that
followed them, and the rock was Christ.

21. Q. What profit have you by
baptisme?

A. I beleeeve, that ^a in baptisme
my sinnes are forgiven mee, for that
as the water washeth away the filth of
my body; so the ^b blood of Christ,
^c sprinkled upon my soule, doth
^d cleanse mee from all sinne.

^a Act. 2. 38. Amend your lives, and be
baptized every one of you in the name of
Jesus Christ for the remission of sinnes.

^b Ephes. 1. 7. By whom we have re-
demption through his blood, even the
forgivenesse of our sinnes, according to
his rich grace.

^c Heb. 10. 22. Let us draw neare with
a true hart in assurance of faith, sprink-
led

led in our harts from an evill conscience,
and washed in our bodies with pure wa-
ter.

^d 1. Ioh. 1. 7. The blood of Iesus
Christ, his Sonne, cleanseth us from all
sinne.

22. Q What profit have you by
the use of the Lords Supper?

A. As I receive the ^a bread and
wine into my body, to becomie wholly
mine: so I beleeeve that my soule re-
ceiveth withall the ^b body and blood
of Christ Iesus, with his ^c righteous-
nesse, to the ^d sealing up of my everla-
sting salvation by the holy Spirit.

^a 1. Cor. 11. 23, 24, 25. Tooke bread —
and said, Take eat —: also the cup —
this doe, as oft as you drinke it, in remem-
brance of mee.

^b 1. Cor. 10. 16. The cup of blessing
which we blesse, is it not the communion
of the blood of Christ? the bread
which we breake, is it not the communi-
on of the body of Christ?

^c 1. Cor. 1. 30. But wee are of him in
Christ Iesus, who of God is made unto us
wisdom, and righteousness, and sancti-
fication, and redemption.

18 *A brieft and easie*

^d Eph. 1.13. *Wherein also after that
ye beleeved, ye were sealed with the
holy Spirit of promise.*

23. Q. Seeing thou receivest such
great benefits by the use of the Lords
Supper, how oughtest thou to prepare
thy selfe, that thou mayest be thought
worthy to be partaker of those great
blessings?

A. I must diligently sift and
^a examine my selfe.

^a 1. Cor. 11.28. *Let a man therefore
examine himselfe, and so let him eat of
this bread, and drinke of this cup.*

24. Q. Of what things oughtest
thou to examine thy selfe?

A. Of three things especially;
faith, repentance, charity.

25. Q. Which is the first?

A. First, as concerning my ^a faith
which consists in the ^b apprehension of
Gods promises in Christ, and the ap-
plication thereof to mine owne soule
in particular.

^a 2. Cor. 13.5. *Prove your selves whe-
ther you are in the faith, examine your
selves. See 1. Cor. 16. 13. ^b Look
back on the 12. Question here.*

26. Q.

26. **Q.** Which is the second?

A. Secondly, as concerning my repentance, which consists of ^a contrition and sorrow for sinne, with a hartie^b confession and acknowledgment of it, an utter detestation and forsaking of sinne, with a resolution and ^d purpose to live godly hereafter.

^a *Psal. 51.17. The sacrifice of God is a broken spirit, a broken and a contrite hart, O God, thou wilt not despise. See 2. Cor. 7.9, 10, 11.*

^b *1. Ioh. 1.9. If wee acknowledge our sins, he is faithfull and just to forgive us our sins, & to cleanse us from all unrighteousnesse. See Luk. 15.18, 19.*

^c *Prov. 28.13. He that hideth his sins shall not prosper, but he that confesseth and forsaketh them shall finde mercy. See Rom. 7.15, 16, 17.*

^d *Psal. 119.106. I have sworne and am stedfastly purposed to keep thy righteous judgements. See Psal. 119.176.*

27. **Q.** Which is the third?

A. Thirdly, as concerning my charity, desiring to ^a reconcile my selfe to them whom I have offended, and ^b for-

^b forgiving from the ^c hart those that have offended mee.

^a Math. 5. 24. Leave thine offering before the altar, goe thy way, first be reconciled to thy brother, and then come and offer thy gift. See Rom. 12. 18.

^b Coloss. 3. 12, 13. Now therefore ^a the elect of God, holy and beloved, put on tender mercy, kindnesse, humblenesse of minde, meekenesse, long-suffering, forbearing one another, and forgiving one another; even as Christ forgave you, even so doe yee. See Math. 18. 21, 22.

^c Math. 18. 35. So likewise shall my heavenly Father do unto you, except you forgive from your harts, each one to his brother their trespasses. See Ephes. 4. 32.

that *A Prayer to be said after Ca-*
techizing.

O Almighty Lord God, which hast taught us in thy holy word how that thou hast *created* us for thy service: we pray thee give us grace to remember thee our Maker, even all our dayes, committing our soules unto thee in well-doing, as unto a faithfull Creator. Lord knit our harts unto thee, that wee may for ever feare thy Name.

And thou most gracious Saviour, which hast wrought such a plentiful redemption for us: wee pray thee give us grace to live so much time as remaineth in the flesh, not to our selves, but to thee that hast redeemed us; knowing that wee were delivered out of the hands of our enemies, that wee might serve thee in holinesse and righteousness all the daies of our life.

And thou, O blessed Spirit, the Lord & giver of life, which *bestowest* that precious gift of *faith* upon us by which wee live, and for the confirmation of that faith, hast set up the holy ordinances of *Preaching, Prayer, and Sacra-*
ments

ments in the Church: wee humbly beseech thee give us grace to make such a conscience in the use thereof, that our faith being thereby settled, wee may have peace towards God through our Lord and saviour Iesus Christ; that so waiting upon thee in those holy means thou hast afforded us for our growth in pietie here, we may for ever enjoy thy comfortable presence in that everlasting kingdome of glory hereafter.
Amen and Amen.

The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Or this Psalm, gathered out of the Catechisme, may be sung by the Company.

Creation.

O Lord, that hast us made and fram'd
 by thine almightie Word,
 grant us thy servants of thy power
 the praises to record.

Lord knit our hearts so fast to thee
 that we may feare thy name;

and

after Catechizing.

and muse on all thy wondrous workes,
and spread thy worthy fame.

Redemption.

O blessed Lord that hast us pluckt
from out of Satans bands,
And wrought our full redemption
from his accursed bands:

This goodnesse laid before our face
make us behold alwayes,
that of thy truth we may the trace
tread surely all our dayes.

Sanctification.

O holy Ghost, the Lord of life
and fountaine of all good,
by whom our soules are sanctified
through faith in Christ his blood:

We pray thee let thine ordinances
have such power in our minde,
that in the use of them wee may
true joy and comfort finde.

The Eulogie.

The grace of our Lord Iesus Christ,
the love of God the Father,
the comfort of the holy Spirit
be with us now and ever.

24
The Summe of the Cate-
chisme, shewing most manifestly
how one question dependeth
on another all throughout.

 Od made mee, and he
made mee to serve
him, and I must serve
him as he hath appoin-
ted in his Lawes; and those Lawes
are commonly called the ten Com-
mandements of God. These Com-
mandements of God, I confesse, I
am not able to keepe, but by rea-
son of the sinfulness of my nature doe
breake them continually: and I ac-
knowledg that for the breach
thereof, the punishment due is the
curse of God and eternall destructi-
on. But my hope is, though I doe
violate & breake Gods precepts,
to escape this punishment by Iesus
Christ, that Emanuel, God & man in
one person, who to free mee from
this

his curse and destruction, hath,
as he was man, suffered the torments
of death in my stead. Of these his
sufferings I reape the benefit, because
I lay hold thereon, by a true and a
lively faith, as belonging unto mee.
By this faith, I live as I am a Chri-
stian, and I acknowledg it not to
spring from mine owne power or
free-will, but to be the gift of God
wrought in my hart by the secret ope-
ration of the spirit through the mi-
nistry of the Word. And as it is
thus wrought in my hart, so it is
also increased and made strong by
Preaching, which is dividing of the
word aright; by Prayer, which is the
opening of the harts desire to God,
and by the Sacraments, which are
signes and scales ordained of God for
the confirming of faith. Of these
Sacraments I acknowledg onely
two, to wit, Baptisme, wherein my
sinnes are forgiven mee, and where-
by

by I am entered and admitted into the Church; and the Lords Supper, whereby I am nourished up as a member of the Church, by eating of Christs body, and drinking of Christs blood spiritually, to the sealing up of my everlasting salvation. These so great benefits that

Benefits

I receive by the use of the Lords Supper, doe teach mee to prepare my selfe to come with all due reverence to the partaking of those holy mysteries; and that preparation is performed by examining of my selfe; and that examination must be especially about three things: 1. as concerning my faith: 2. as concerning my repentance: 3. as concerning my charitie.

Exam

The

The Summe of the Summe.

Our Catechetical Doctrine
consists on this πεντάστυλον, or
five Pillars.

Νομολογία,
Πιστολογία,
Προφητεσιολογία,
Ευχολογία,
Μυστηριολογία,

{ The Do-
ctrine of { the Law.
Faith.
Preaching.
Prayer.
the Sacraments.

27
29
30
31
32

The I. Pillar.

The Doctrine of the Law, or ten
Commandements.

God spake all these words, saying,
I am the Lord thy God, which
brought thee out, &c. as it is in the an-
swer to the 5. question.

The ten Commandements in meetre, accor-
ding to the ordinary tunes of the Psalmes.

I. God spake these words and said. I am
the Lord thy God ; before
my face see that thou have no Gods
to worship or adore.

C

2. No

20 The ten Commandments.

2. No image make of any thing,
to kneel at or to serve it:

I jealous am, and punish will
all sinners that deserve it.

3. Take not in vaine Gods holy name;
for sure he will not hold
him guiltlesse, which to take his name
in vaine shall be so bold.

4. Remember well the Sabbath day
how that the Lord it blest,
and teacheth thee therein to him
to keep a holy rest.

5. Vnto thy parents honour give,
that in the earth long dayes
and happinesse thou maist enjoy
to thee and thine alwayes.

6. Thou shalt not Kill, but murther hate.

7. From all uncleannesse fie.

8. Do not thou steale in any rate.

9. False witnessing desie.

10. Covet thou not thy neighbours house,
wife, servant, goods, or ought
that by thy neighbour is posselt;
avoyd each lusting thought.

The I I. Pillar.

The doctrine of faith, or the Apostles Creed.

I. I beleve in God, the Father almighty, &c.
as it is in the answer to the 13. question.

The Apostles Creed in plaine meeter.

1. In God the Father I beleeve
the almightie Lord, and maker
of heaven, and earth, and each thing which
of being is partaker.
2. And I beleeve in Iesus Christ,
his onely Sonne, our Lord.
3. Conceiv'd by God, of a virgin borne,
according to Gods word.
4. Who suffering under Ponce Pilate,
as stories sacred tell,
was crucified, dead, buried,
descended into hell.
5. The third day from the dead he rose.
- 6 To heaven he did ascend,
and there he sits at Gods right hand,
his people to defend.

30 *The doctrine of Preaching.*

7 From whence at last he shall come downe
to judge both quick and dead,
and render everie man his right,
according to his meed.

8. I trust in God the holy Ghost.

9. The Church, I do well know,
Consists of all the holy Saints
in heaven and here below.

10. The full remission of my sins,
I do beleieve, and then

11. The resurrection of my flesh;

12. And life for aye. Amen.

The III. Pillar.

The doctrine of preaching, or worke of the Ministerie.

Preaching is the ordinance of God appointed
for the bringing of people out of darknesse into
light and from the power of Satan unto God;
wherein a Minister, lawfully called, dividing
the word of truth aright, giveth unto everie one
their portion of spirituall food in due season.

The doctrine of preaching in plaine manere.

Preaching is Gods owne ordinance,
to bring into the light

Such

The Lords Prayer.

31

Such as through vale of death doe walk
in dark and dolefull plight.

Out of Gods holy word our food

it doth divide to each,
and how to live a happy life
most surely; doth it teach.

And though in private all are bound,
each to instruct his brother,
and still according to their gifts
to build up one another:

Yet none must dare the publick chaire
of Preaching to invade;
unlesse God bid him, *Go and teach*,
as Christ himselfe hath said.

The IV. Pillar.

The doctrine of prayer, or the Lords prayer.

Our Father which art in heaven.

I. Hallowed be, &c. as it is in the answer to the
18. question.

The Eulogie, wherewith we blesse the people.

The grace of our Lord Jesus Christ, the love
of God, and the comfortable fellowship of the
holy Spirit be with us all now & evermore.

The Lords prayer in plaine meetre.

- Our Father which in heaven art;
1. Thy name be hallowed still.
 - 2.3. Thy kingdome come. As in the heavens,
on earth be done thy will.
 4. Give us this day our daily bread.
 5. Our sinnes forgive us quite,
as we even from the hart forgive
those that have done us spite.
 6. Into temptation leade us not,
from evill us deliver.
- Thine kingdome, power, and glorie is
for ever and for ever.

The Eulogie.

The grace of our Lord Iesus Christ,
The love of God the Father,
the comfort of the holy Spirit
be with us now and ever.

The V. Pillar.

The doctrine of both the Sacraments.

1. Baptisme, wherein the person baptized is
dipped or sprinkled with water in the name of
the Father, and of the Sonne, and of the holy
Ghost.

2. The

The two Sacraments.

33

1. **The Lords Supper**, wherein our soules are strengthened and refreshed by the body and blood of Christ; as our bodies are by the bread and wine. S

The Doxologie, wherewith we blesse God.

Glorie be to the Father, and to the Sonne, and to the holy Ghost; as it was in the beginning is now, and ever shall be world without end.

The two Sacraments in plaine meetre.

Two scales of Christs new testament

I know and do confesse,
Baptisme and the Lords Supper eke,
but neither moe nor lesse.

1. The sacred water at the font
sprinkled in Gods owne name,
Filt from the body; so Christs blood
my soule doth purge from blame.

2. As at the holy feast, my flesh
in bread and wine doth finde
Much comfort: so by faith in Christ
refreshed is my minde.

The Doxologie.

To Father, Sonne, and holy Ghost,
all glorie be therefore ;
As in beginning was, is now,
and shall be evermore.

The Summe of all.

God created mee by his power in a blessed e-
state, but I fell into miserie.

Christ redeemed mee by his mercie out of mi-
serie, but I am apt to fall into it againe.

The holy Spirit sanctifieth mee by his grace
and preserveth mee to glorie.

Rom. I I. 36.

Of him, and through him, and for him are
all things ; to him be glory for ever. Amen.

PRAYERS.



PRAYERS.

A Prayer in the morning at your rising.

I laid mee downe and slept, and
rose up againe, for the Lord su=
stained me. Now I beseech the
same Lord, even for Christs
sake who of his good grace hath
preferred me this last night, and brought mee
safe to the light of this day, to keep mee in
his feare, that I may love him hartly, and
serve him sincerely from this time forth for
evermore. Amen.

Or thus.

I laid mee downe, and quietly

I slept, and rose againe :

For why ? I know assuredly,
the Lord did mee sustaine.

O Lord, which now of thy good grace
hast brought me to this light,
grant mee (for Christs sake) now and aye
to love and serve thee right.

*A short Meditation or Prayer, for the whole fore-
noone, which you may often revolve in your
minde, as you are at worke, or going about your
businessse.*

Psalm 119. 5.

O Lord that my wayes were made so di=
rect, that I might keepe thy Statutes;
so should I not be confounded whilst I
have respect unto all thy Commandements.

Or

Or thus.

O Would to God it might thee please
 my wayes so to addresse,
 that I might both in hart and voyce
 thy Lawes keepe and confesse.
 So should no shame my life attaint
 whilst I thus set mine eyes,
 and bend my minde alwayes to muse
 on thy sacred decrees.

Grace before meat for one person.

Lord blesse these good creatures of thine
 to my use, and sanctifie mee euer to thy
 holy service, through **Jesus Christ** my Lord
 and onely saviour.

Or thus.

Good Lord so fit mee for thy selfe,
 and these good gifts for mee:
 that I may daily die to sinne,
 and ever live to thee. *Amen.*

Grace before meat for mee persons.

Lord blesse us and these good gifts that
 wee are about to receiue of thy bounte-
 ous liberality, through the merits of our
 Lord and Saviour **Christ Jesus**.

God save his Church, our King and
 Realme, God send us peace of conscience
 and life everlasting. *Amen.*

Or thus.

Thou God of glory, King of blisse,
 which giv'st our bodies food;
 give it such strength Lord by thy word,
 that it may doe us good.
 God save his Church that holy flock,
 our gracious King defend:

Lord

Lord make us careful by thy grace
our lives for to amend. Amen.

Another Grace before meat for moe persons.

Moses saith, Man liveth not by bread onely,
but by every word that proceedeth out of
the Mouth of God; and therefore beseech
the almighty God to blesse us and to be
merciful unto us, to santifie our meates and
to our comfort to santifie our
soules and bodies to his service, through
Christ our Lord. Amen.

or thus:

Moses Gods prophet said of old,
by food no man can live,
Except the Lord unto our food
his heavenly blessing give
Wherefore O Lord blesse thou our meates,
our basket and our store;
And in thy wayes direct our harts
to serve thee evermore.

Grace after meat for one person.

Lord, I praye thy holy name for this
good refreshing; I beseech thee good
Lord make me truly thankfull for all thy
loving mercies in Jesus Christ.

Or thus.

As thou hast fed my body, Lord,
with these good gifts of thine;
so cause me now and evermore
to praise thy power divine. Amen.

Grace after meat for moe persons

The Lord of heaven and earth, who hath
created, redeemed and presently fed us, be
blesed and prayed both now and ever-
more.

God save his Church, preserve the Kings
Majesty

Bless us, & keep us, & us into
thy service through Christ
O Lord as I am boundfull so make us
thankfull

Majesty, grant the Gospel a free passage,
and hasten the coming of our Lord Christ
Jesus Amen.

Or thus.

THe Lord, that hath created us,
and us redeem'd from thrall,
and now hath fed us graciously,
be blest and prais'd for all.
His Church God save, our King maintaine,
and to the Gospel send
free passage over all the earth,
unto the worlds end. Amen.

Another Grace after meat for mee persons.

Saint Paul saith, Whether yee eate or
drinke, or whatsoeuer yee doe, doe all to
the glory and praise of God; and therefore

Blessed be thy holy name O Lord for
all thy mercies. The Lord make us truly
thankfull and carefull to please him in all
things through Christ our Lord, to whom
be prayse for ever and ever. Amen

Or thus

Whether yee eate or drinke, saith Paul,
or what ye doe beside,
do all unto the prayse of God
our leader and our guide.

Wherefore O Lord for all thy love
wee blasse and prayse thy name,
and make us both in word and deed
set forth thy noble fame.

*A short Meditation or Prayer for the whole
afternoone, which you may often say as you are
at your worke, or going about your businesse.*

Psal. 143. 10.

Teach mee (O Lord) to do the thing
that pleaseth thee, for thou art my God:
let thy loving Spirit leade me forth into
the land of righteousness. Quicken mee

(O Lord) for thy names sake, and for thy
righteousnesse sake bring my soule out of
trouble.

Or thus.

Teach me to doe thy will, for thou,
thou art my God I say.
Let thy good Spirit into the land
of goodnesse mee convey.
For thy names sake with quickning grace
alivē doe thou mee make;
and out of trouble bring my soule,
even for thy justice sake.

A Prayer in the evening at your going to bed.

My bed is as a grave, and my sleepe is
the image of death. Thou Lord, who
onely knowest whether I shall awake a-
gaine, vouchsafe of thy gracious goodnesse,
for Christs sake, to receive me to
thy mercy; that, whether I wake or
sleepe, I may bee thine. And in this con-
fidence I will lay mee downe in peace and
take my rest, for thou Lord, onely
that makest me dwell in safetie.

Or thus.

I Goeto bed as to my grave,
God knowes when I shall wake:
But Lord for Christs sake I theepray
mee to thy mercy take,
In peace therefore lye downe will I,
taking my rest and sleepe:
For thou onely wilt mee, O Lord,
alone in safetie keepe.

O Lord God, most glorious in might, most rich in mercy to all them that call upon thee wee thy most unworthy servants and children entirely beseech thy fatherly goodnesse to be merc full unto us, to pardon all our sins, to let the light of thy favour fall upon us, to accept of us and that service wee desire to offer up unto thee in the name and mediation of thy beloved Sonne, our blessed Saviour Christ Iesus.

And first (O Lord) wee beseech thee that as thou renewest thy mercies every morning towards us, so thou wouldst be pleased to renew our thankfulness towards thee; that wee right-ly considering of thy mercies, may thereby be more and more provoked to a further degree of thankfulness. To this end, give us grace to make a right use of all those good meanes which out of thy love thou hast afforded us to draw us unto thy selfe and to make us like unto thee in knowledge and holiness.

Heavenly Father, the father of lights and fountaine of al wisdom, wee pray thee vouchsafe to let the beames of thy grace shine upon our understandings, to enlighten our minds, to quicken our wits, that our naturall blindnesse and inbred darknesse being dispelled, wee may be made capable of all good learning and saving knowledg.

Send down thy holy Spirit into our hearts to reach us in al truth, to direct us in all godlinesse, to sanctifie our soules, and to preserve our whole man blamelesse and without spot untill the appearing of thy Sonne Christ Iesus. And grant, gracious Lord, that by the effectuall working

working of that blessed Spirit of thine wee may
 learn to remember thee our creator in the dayes
 of our youth, while the evill dayes come not, nor
 the season of reproach whereof wee shall say, wee
 have no pleasure in them; that as wee grow in
 age and stature of body, so wee may likewise
 grow in grace and wisdom and favour both
 with thee (O God) and with all good men.

Wee pray thee for a blessing upon the whole
 Church; and let that blessing fall on the head
 of our gracious King, and descend to all the
 Ministers of thy truth and Magistrates of ju-
 stice under him: more especially wee pray thee
 for thy blessing upon the Governours of this
 place, and those that thou hast set over us for
 our good. Lord wake us so carefull in spend-
 ing our time, so diligent in applying our
 books, so carefull in every good dutie; that they
 may never repent them of their paines, nor be
 ashamed of their love, nor be defrauded of that
 good hope they have conceived of us.

Mercifull Lord God, heare us wee beseech
 thee, and grant us these our petitions & what-
 soever else thou knowest requisite and expedi-
 ent for us, even for thy deare Son Iesus Christ
 his sake, in whose name wee further continue
 our prayers, as he hath taught us, saying, *Our*
Father, which art in heaven, &c.

An Evening sacrifice of Thanksgiving, used by
the Schoolers of Cockfield.

Most glorious God and most gracious Fa-
 ther, wee thy poore servants humbly con-
 fesse that wee are not worthy to appeare in
 thy presence, to begg anything at thy hands,
 to offer unto thee any service: Yet forasmuch

42 The Schoollers Evening prayer.

where thou hast commanded us to call upon thee,
and hast bene pleased sometimes even out
of the mouth of babes and sucklings to make
perfect thy prayse, and hast provided for us
mercifull mediator Iesus Christ the righteous,
We are bold in obedience to thy precept, in
confidence of thy promise to offer up unto thee
this evening sacrifice of praise and thank-
giving for all thy mercies powred down
upon us most plentifully, both in earthly and in
heavenly things in Christ; our Election, Cre-
ation, Redemption, Iustification, Sanctifica-
tion in part, Glorification in hope; our health
of body, soundnesse of minde, comfort of
friends, benefit of teaching, which wee enjoy
in this place, wherein wee are to bee trained
up in the knowledg of good learning and the
feare of thy most holy name.

O Lord, make us truly thankfull for all
those mercies, and make us expresse our thank-
fulness by our obedience unto thy holy will, with
the which thou hast blessed us; in our sub-
mission to our superiours whom thou hast com-
manded us to obey; in a carefull use of all those good means
which thou hast afforded us for our good. And
grant (O Lord) that by thy continual bless-
ing upon our endeavours, wee may be a com-
fort to our parents and friends, a credit to
our Schoolemaister and teachers, an ornament
to our Church and Country; that in all our
thoughts, words, and wayes thy holy and blessed
name may be glorified, through Iesus Christ our
Lord, to whom with thee (O Father) and the
holy Spirit, three persons, one God, be ascribed
all praise and power and thanksgiving from
this time forth for evermore, Amen.

The grace of our Lord Iesus Christ, and the
love of God, & the fellowship of the holy Ghost
be with us all now and evermore, Amen.

FINIS.

¹¹
Contemplations

For the institution of
*Children in the Chri-
stian Religion.*

Collected and publi-
shed by *John
Carpenter.*

Prou. i. 8.

*My sonne heare thy Fathers
doctrine: and forsake not
thy mothers Lawe.*

Imprinted at London
by R. R. dwelling in
Fleete Lane.
1601.